

ANNUAL ADDRESS

OF THE

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Bishop of Louisiana,


TO THE

COUNCIL OF THE DIOCESE,

MDCCCLXXIII.
1573-

NEW ORLEANS:

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BISHOP'S ADDRESS.

MY BRETHREN OF THE CLERGY AND LAITY:

We never meet in Council that we have not cause to lament the absence of some who have assembled with us before. They are gone who once sustained us with their presence, and their counsel—some have transferred their homes and are serving the church elsewhere—some have fainted by the way—others have been released from the burden of the flesh and have been admitted within the veil. They have bequeathed to us the fruits of their faith and patience, and labor in the work of the Lord. We accept the trust, clasping to our bosom the precious hope, that when death comes, it may arrest us in the midst of our labors, ardently engaged in our Master's work, longing not from exhausted zeal, but exhausted strength, for the rest which remaineth for the people of God.

Before we venture into the future which still remains to tax our fidelity, it becomes our duty to pause and review the labors of the past year.

On the Sunday after the last Council, being the second Sunday after Easter, I preached and admitted to the Priesthood, the Rev. John Henry Weddell, B. A. Present the Rev. Alexander Marks and Rev. James Philson; the former, presenting the candidate, and both uniting in the laying on of hands.

Afternoon—I visited the Mission School, on Liberty street, under the care of Christ Church, addressed the teachers and children, also visited the Charity Hospital and endeavored to speak words of comfort to the suffering. In each of these places, sacred to deeds of charity, unknown to the world. I found Holy women of the Church, engaged in their Master's work, forsaking their ease, to serve their obligations. Sisters of Charity, are not all of one creed and do not all worship at one altar.

Third Sunday after Easter—At St. Matthew's Church, Houma, I preached and confirmed five persons.

April 28th—In St. James' Church, Baton Rouge, I preached, and in the evening I preached and confirmed seven persons.

May 1st—I confirmed a sick person, from Christ Church, New Orleans.

May 5th—In Christ Church, I preached, confirmed one person and administered the Holy Communion.

Fourth Sunday after Easter—In Trinity Church, New Orleans, I preached and confirmed twenty-five persons—a most valuable accession to this Church.

May 15th—In St. Anna's Chapel, I confirmed one person.

Wednesday, May 15th—St. John's Church, New Orleans, I preached and confirmed four persons.

Friday, May 17th—In Grace Church, Hammond, I preached and confirmed four persons.

Saturday, May 18th—In Annunciation Church, Pouchatoula, I addressed the congregation and confirmed three persons.

Afternoon—At Church of Holy Spirit, Southern Car Works, I preached and confirmed one person.

Whitsunday—At Church of the Incarnation, Amite, I preached and confirmed nine persons. This Church was for the first time opened for public worship, and exhibits in its construction the progress of a higher taste in church architecture, in the rural districts of the Diocese.

Afternoon—At St. Jude's Church, Arcola, I preached in a desolated house of worship, near the village, and confirmed five persons. My attention was early called to these villages, stretching along the line of the Jackson Railroad. Over them all an air of spiritual desolation seemed to brood, which has only lately been dispelled. With no increase of strength or prosperity, there is a marked improvement in the moral and spiritual condition of the people. For more than a year the Rev. H. C. Duncan, has been serving the church in this field; and already two or three churches are in progress, and three or four Sunday Schools, are making the solitude of this wilderness rejoice.

After another visitation, during which I made a hurried trip to Baltimore, on private business, I returned to New Orleans in June, and preached in St. Anna's Chapel and in other churches in this city. Early in July, I was in attendance at the annual meeting of the General Theological Seminary, in New York City. For some weeks I was employed in soliciting funds, for the restoration of the church in Alexandria. The afflicting history of this church, twice destroyed by fire and tempest, made it my duty to come to the rescue of the parish from despair. For the first time and I hope for the last, I was constrained to appeal to our brethern abroad for relief, and I am thankful to say that the appeal was promptly and generously sustained. Chief among those who evinced their liberality on this occasion, were Miss Wolf, Mr. Edward Matthews, of New York, and Mr. Spalding, of Riverdale. Others responded according to their means, nor can I recall a single instance in which a personal application was refused. The joy and refreshment to

my aching heart cannot be truthfully represented in words. The new church is already in progress, and the wonderful faith of this people, so long kneeling prostrate by the crumbling altar of God, is rewarded with new strength and courage.

Opportunity was afforded me about this time, to express the sympathy of the Diocese, for the family of your late honored and revered Bishop. His eldest son, a noble representative of his name, was at Hartford, and after a long illness, superinduced by his sufferings during the war, was drawing near to his end. Tidings reached me of his low and helpless condition, and I went to him—a messenger of love and sympathy to the dying youth, from the home of childhood. My visit was not too late, to receive his warm and grateful recognition. Surrounded by his weeping family, I delivered my message, and received his dying testimony to the faith which unites the soul to Christ, and with the prayers and benedictions of the church, commended his departing spirit to Him “who liveth and was dead.”

In September, I returned to New Orleans, preached in Trinity Chapel, two Sundays in succession, and administered the Holy Communion.

October—I attended the meeting of the House of Bishops in New York City, also in the same City, the annual meeting of the Board of Missions.

November 13th—I visited Houma, in the interest of the Parish School, which had become involved in difficulties vitally affecting the interest of the church and congregation.

November 15th—Accompanied by several of the clergy, I proceeded to Franklin, to fulfil an appointment, for the admission of the Rector of that parish to the Priesthood. On the river the low stage of water arrested our progress and after a night's delay, I was obliged to part with the rest of my brethren and procuring a carriage at daybreak, I proceeded with the Rev. Mr. Hilton, to reach Franklin in season to fulfil the appointment. The presence of the Rev. Mr. Hutcheson, formerly an esteemed Presbyterian of this Diocese, enabled me to proceed with the Ordination Services.

Twenty-third Sunday after Trinity—I officiated again in St. Mary's Church, Franklin, administered the Holy Communion and confirmed seventeen persons, three in private. The large number confirmed in this parish, the new and beautiful church erected with little or no aid from abroad, and the increasing congregation, are due under God, to the indomitable zeal and ability of the Deacon in charge, now advanced to the Priesthood.

Nov. 20th—In Epiphany Church, New Iberia, I preached, and confirmed two persons.

Nov. 21st—In the same church, I preached, and confirmed three persons. At the close of the services, I solemnized the marriage of an esteemed Presbyterian of the Diocese of Mississippi.

November 22nd—Visited Zion Church, St. Martinsville. An ancient town long occupied by a Roman Catholic population, the Protestant Episcopal Church was almost unknown here, until within a very few years. Under the pastoral care of the Rev. Mr. Jessup, Rector of the neighboring Church, two or three families comprised the first congregation. A faithful Lay reader whose services were unceasingly maintained in the absence of the Minister, added much to the strength and stability of the Parish. But the chief agency in the work was assumed by another faithful servant of the Church, who gave largely of his own slender means, and solicited from others far and near, and wrought with his own hands in the construction of the Church building. Indeed none of this interesting congregation spared themselves in lending aid to the workmen,—the men, in building; the ladies in decorating the interior of the edifice, until it stands complete in all its appointments. The consecration of the church was appointed for this day. The absence of Mr. Robinson was deeply deplored, but as the Bishop and clergy entered the vestibule, there he stood to receive them, having left his business incomplete and travelled more than a hundred miles by land and water to share in the solemnities of the occasion. I am careful to narrate this simple history, to vindicate the zeal of our Laity.—Their active influence for good is verified by the progress of this Church from its birth to its consecration. The next day, I crossed the prairie in a storm, to visit a Church family, in a remote locality, and minister to an aged couple who are fast approaching the end of their pilgrimage.

November 23rd—In Vermillionville, I assembled the few scattered friends of the Church, in the Court House, baptized an infant, read service and preached.

I was afterwards tempted to indulge in a little street-preaching. Having been accosted by one of the citizens, who wished to know the motives, which prompted my annual visit to a place, where there was already one Church, large enough for the population, I explained to the listening crowd, which grew in numbers, as I proceeded, the ancient and Catholic principles of this Church. The effect was soon visible. The satisfaction of the audience, including my venerable Monitor, was loudly expressed,—to learn, that there was a Catholic Church, which did not exact confession to a Priest and did not interdict their favorite institution of Masonry. After striking this responsive chord, other explanations followed, of more vital interest and my street message was welcomed with the prediction that the old Church would soon empty the modern Church of a people—longing to be free, without ceasing to be Catholics.

Twenty-sixth Sunday after Trinity—At Epiphany Church, Opelousas, I preached, confirmed two persons, and celebrated the Holy Communion. In the evening, at Washington, I preached, and confirmed six persons.

Monday, November 25th—I laid the corner-stone of a new church, St. John's in the Wilderness, celebrated the Holy Communion, addressed the people, followed by the minister in charge, with an appropriate and feeling exhortation. The plan of this proposed Church, which will crown the hill adjacent to the town, was exhibited to the great satisfaction of the assembled congregation. A silver Communion service, the gift of a family in Philadelphia, was used for the first time in the celebration of the Holy Communion. To the same family this church is largely indebted for the means to erect the church. When complete it will rise a fit monument to the spirit of Brotherhood which distinguishes the Church from the World.

November 26th—In a school house, 12 miles from this town I preached to a congregation most of whom were strangers to the Church, having never heard its services before. The next day, accompanied by an old college friend, journeyed along the Atchafalaya and visited several Church families.

First Sunday in Advent—In Christ Church, New Orleans, I preached; and again in the evening, preached in the same church and confirmed forty-two persons. Great cause has the venerable rector of this Church, to congratulate himself upon the kind Providence which has called to his side an assistant so admirably endowed to divide the care and burden of this important parish.

Second Sunday in Advent—In Grace Church, Monroe, I officiated for the first time, in the new church, which has been so far completed as to admit of occupation. Morning—I preached, and confirmed two persons. Afternoon—I preached at St. John's Church in the Colony, and confirmed three persons.

Wednesday—At Christ Church, Bastrop, I preached, assisted by the Rev. Dr. Lawson in the service and celebration of the Holy Communion. This parish is at present vacant.

Thursday—At St. Andrew's, Prairie Merouge, I preached in the School House and confirmed three persons and one in private.

Friday—At Church of the Redeemer, Prairie Jefferson, I preached and confirmed two persons.

Third Sunday in Advent—At Rayville, I preached in the Court House and confirmed three persons. My appointment was for the first time during this year frustrated by the inclemency of the weather. I was consoled by the assurance of the Rector, that in a short time we would have churches instead of School-houses and Court houses for our worship. The Missionary stations which are faithfully served by Rev. Dr. Lawson, in this region, are six in number, and extend more than one hundred miles. More than eight thousand dollars are already subscribed within the district for building churches.

December 17th—I confirmed one person in private for Christ Church, New Orleans.

December 20th—At church of the Annunciation, New Orleans. I was present at the Missionary Meeting and followed the Rector in an address to the congregation.

Fourth Sunday in Advent—In St. Anna's Chapel, I preached; and in the afternoon preached in the same place. The expenditure of a thousand dollars, upon this church has rendered it far more sightly, and has remedied some acoustic defects, which had affected its prosperity. The influence of the parish under its present Rector, is already diffused.

Christmas Day—In St. Paul's Church, New Orleans, I preached and celebrated the Holy Communion.

St. John's Day—I visited St. John's Church, New Orleans, and ordained to the Priesthood the Rev. Charles Buckingham Champlin, M. A. The sermon was preached by the Rev. S. S. Harris, who with the Rev. J. S. Harrison assisted in the laying on of hands, and in the celebration of the Holy Communion. Important aid has been derived for the erection of this new and beautiful church, from the fund devoted by Mr. William Goodrich, to assist new churches. Three or four of our city churches, claim this faithful servant of God, among their noblest benefactors.

First Sunday after Christmas—In Calvary Church, I preached, and in the afternoon at Trinity Church, was present at the Christmas celebration and addressed the children. Celestial scenes rise to the view of faith as one gazes upon this beautiful type of the Heavenly Kingdom—a congregation of christian children.

December 31st—Confirmed a sick person, for St. Paul's Church.

Second Sunday after Christmas—I preached in Christ Church, New Orleans.

Evening—I preached in Trinity Chapel.

Epiphany—At St. Mark's Church, New Orleans, I preached—Evening preached in Trinity Chapel.

January 10th—Confirmed a sick person, presented by the Rector of St. Paul's Church.

First Sunday after Epiphany—In Trinity Church, New Orleans, I preached and confirmed thirty persons.

Evening—I preached again in Trinity Church.

Third Sunday after Epiphany—At St. Joseph's Church, Texas Parish, I preached and confirmed six persons. A new and beautiful church, the first sacred edifice ever built in this ancient town, has added greatly to the resources of this parish. Erected in the public square it forms the chief ornament of the town, and when complete will challenge comparison with any church in the rural districts of the Diocese.

January 22d—In Grace Church, Lake Providence, I preached and confirmed eleven persons. Another new church, erected since my last visit to this place. In its skeleton form, it presents a striking testimony to the spirit of this people—their zeal to make it a finished and beautiful church—their

inability to struggle with the difficulties in the way of its completion. The congregation was good, the music was all devotion.

Around the little organ was gathered the family of a departed saint, only a few weeks before taken to her rest. The bereaved husband and children, composed the choir, subduing every heart, whilst chanting the words of thanksgiving and praise, with lips pale from the kisses of the dead. The event loses none of its interest when I add, that the lamented mother, was the daughter of the Rev. Dr. Wheat, of Tennessee.

January 25th—Confirmed a sick person, presented by the Rector of St. Anna's Chapel.

February 2d—In Christ Church, New Orleans, I preached and shared in the administration of the Holy Communion.

February 5th—In St. Paul's Church, New Orleans, I confirmed one person.

Septuagesima Sunday—In St. John's Church, New Orleans, I preached and confirmed eight persons, making thirteen during the year.

Sexagesima Sunday—In Trinity Chapel, Grace Parish, I preached and confirmed twenty persons.

Evening—Preached in Emmanuel Church, New Orleans.

February 20th—Confirmed a sick person, belonging to Christ Church parish.

Quinquagesima Sunday—In Church of the Ascension, Donaldsonville, I preached and confirmed fifteen persons. A new church is projected in this growing parish, where the Rev. M. M. Dillon is laboring with great success.

February 23d—In Christ Church, Napoleonville, I preached, confirmed seven persons, and celebrated the Holy Communion—a remarkable feature in this confirmation, was, that the candidates were all of one sex, several of them men advanced in years.

Ash Wednesday—In St. Mary's Church, Bayou Goula, I preached and confirmed five persons.

First Sunday in Lent—In Trinity Church, I preached and baptized an infant child of one of the former Presbyters of this Diocese.

Evening in the same Church—I confirmed one person.

March 2d—in Grace Parish, New Orleans, I confirmed one person.

Second Sunday in Lent—I visited Gretna, where there is a new parish in progress under the care of the Rev. Mr. Hilton, assisted by a candidate for orders, Mr. Tardy, who is officiating as Lay Reader. The congregation was good. The music on the occasion was rendered not less effective, that a little Sunday School girl had charge of the melodeon, sustained by the voices of the whole congregation, uniting in the Psalmody.

Wednesday, March 12th—Visited the parish, under the care of Rev. Mr. Bakewell, and tarried some days, making a tour of the parish—Preached in St. Mary's Church, and confirmed nine persons.

Third Sunday in Lent—In Grace Church, Bayou Sara, I preached and confirmed four persons.

March 17th—In Laurel Hill, I preached and confirmed nine persons. A new church is here projected and will soon be completed. A memorial to the only daughter of a gentleman recently confirmed. A most favorable impression was left upon this community, by the occasional visits of the Rev. Mr. Lytton, whilst officiating at Woodville.

March 19th—In Jackson, I preached and confirmed two persons, others having been detained at home, by the inclemency of the weather. The whole number presented for confirmation by Rev. Mr. Bakewell, was twenty-four, all of them adults, and many of them heads of families.

Fourth Sunday in Lent—In Grace Church, Hammond, I preached, after an address to the Sunday School. In the afternoon, at the Church of the Annunciation, Ponchatoula, I preached in the new church—Confirmation postponed, on account of the inclemency of the weather.

Next day, March 24th—In the Church of the Incarnation, Amite, I confirmed three persons. An address from the Rev. Mr. Fair, of Christ Church, added greatly to the interest of the congregation in this service.

March 25th—In the Church of the Holy Spirit, Southern Car Works, I preached and confirmed five persons, making in all thirty persons, presented by the Rev. Mr. Duncan, for confirmation, since the last Council.

The Church at Ponchatoula, in this missionary field, has already a very interesting history. Its Rector has found an indefatigable assistant in a Lay reader. This good man, though toiling daily at the plough, and with no servant to help him, in the field or in the house, he busied himself to devise means for building the House of God. Procuring a bag of cotton seed, from friends in the city, he distributed it among the Sunday School children under his care, and invited them to work for the Church—the adult population showing no interest in the undertaking. The appeal was accepted by the little ones of Christ's flock, and, with their own hands they planted the seed, tilled the ground and raised a half bale of cotton. Other contributions were made by the same children, of fowls and eggs, which they would send down to the city every week. Often have I met this good man, with his basket freighted by the children with their offerings, to be marketed for the new Church. By means so humble, has this building advanced. One week a load of timber purchased, and the next a few shingles, until it is now occupied by the congregation, and when finished, it will be a touching and beautiful monument of the faith and piety of the young.

March 27th—In Trinity Chapel, I confirmed one person.

Fifth Sunday in Lent—In St Anna's Chapel, I preached and confirmed eighteen persons. This Church is blessed with a

choir composed chiefly of children of the Sunday School, and their music was grateful and refreshing alike to the ear and the heart. At night I was present in Christ Church, and was gratified to present to the congregation my honored brethren, the Rev. C. N. Chandler and the Rev. R. C. Rogers, who had been commissioned by the Missionary Board to visit the Southern States. Every one lamented that in our present distressed condition, we could not give expression to the warm interest felt in this missionary work of the Church, and to the obligations we owe the Board for their generous care of the South.

Sunday before Easter—In Calvary Church, New Orleans, I admitted to the Priesthood the Rev. Abner Nash Ogden, and administered the Holy Communion. The Rev. Dr. Lewis, the Rev. Mr. Fair and the Rev. Mr. Burford assisting in the laying on of hands. Candidate presented by the Rev. Mr. Burford. Later in the day, in St. Mark's Church, I preached and confirmed sixteen persons.

April 8th—In St. Paul's Church, New Orleans, I confirmed one person.

April 12th—I confirmed one person for St. Paul's Church.

Good Friday—In Trinity Church, New Orleans, I preached. In the evening, at Christ Church, I preached and confirmed fifty-two persons, making in all ninety-nine persons confirmed in this congregation since the last council.

Easter Even—In St. Paul's Church, I preached and confirmed thirty persons, afterward two persons in private—numbering thirty-seven persons confirmed in this congregation. Of these three prominent churches, I am thankful to say that their condition temporally and spiritually, was never more prosperous. A result which can only be explained under God, to the sleepless vigilance and energy exercised in their administration.

Easter Day—In Trinity Chapel I officiated in the absence of the Rector. Read Morning Prayers preached and administered the Holy Communion. Amidst the glad services of the day it was not difficult to detect an expression of sad dejection in the congregation at the near prospect of separation from their honored Pastor. This dejection was not without cause. For many were kneeling before the altar on that day, whom his beseeching voice had won to the feet of Christ; lonely hearts were there, whom his spirit had cheered, and afflicted hearts whom his hand had healed, and fainting hearts hungering for spiritual sustenance, whom he had led forth to green pastures. The loss to the congregation is shared by his brethren of the clergy, including the Bishop, who have loved and honored him and will feel his absence never more than in the deliberations of this Council.

Evening—At the Church of the Annunciation, I preached and confirmed twenty-nine persons. This Church is one of the very few churches in this Diocese which is too small for the congregation.

April 16th—In Calvary Church, I preached and confirmed seventeen persons. The tokens of resurrection in this Church are unmistakeable. What added greatly to the interest of the services on this occasion, was the presence of the former Rector, Rev. Dr. Lewis, whose return to the Diocese in improved health and vigor, is a cause of universal congratulation.

Sunday after Easter—In St. John's Church, Thibodeaux, I preached, and confirmed ten persons. The debt upon this church for improvements, is in process of liquidation, the parsonage is much improved, and the Parish is in a healthful condition.

Since the last Council I have given my canonical consent to the consecration of Rev. Wm. Hobart Hare, as Bishop of Nebraska.

The Rev. John Gottlieb Auer, as Bishop of Cape Palmas.

I have also given my canonical consent to the election of an Assistant Bishop, in the Diocese of North Carolina.

Since the last Council, I have granted to the following clergymen Letters Dimissory:

June 8, 1872—Rev. Wm. McCallen, M. D., to *Kentucky*.

December 16—Rev. Charles Ritter, to *Georgia*.

March 25—Rev. John Henry Weddell, to *Indiana*.

March 28—Rev. W. MacClure, to *Georgia*.

I have received the following clergymen on Letters Dimissory, into this Diocese:

April 13, 1872—Rev. John Sandels, from *Arkansas*.

August 30—Rev. Joseph Emmart Brown, from *Mississippi*.

January 3, 1873—Rev. W. MacClure, from *Virginia*.

Ordinations to Priests.—April 14, 1872—Rev. John Henry Weddell. Nov. 16—Rev. Richard Wilde Micon. Dec. 27—Rev. Charles Buckingham Champlin. April 6, 1873—Rev. Abner Nash Ogden.

Candidates for Holy Orders in the Diocese.—Charles J. Wingate; Henry Todzwer; Joseph Biddle Wilkinson, Jr.; P. Macfarland; A. J. Tardy, Jr.; Ludlow Lee Johnson.

I have granted license to the following as Lay Readers:

S. W. Wiggins, *Ponehatoula*; Frederick Judt, *New Orleans*; Ludlow Lee Johnson, *St. Francisville*; S. J. Powel, *St. Francisville*; Burrows Magee, *Laurel Hill*; Wm. Alexander MacKay, *Amite City*; J. Lawrence Lewis, *Southern Car Works*.

It is gratifying to be able to report to this Council eight new Churches, erected during the past year, and a number of others in progress. I am permitted to add what I have long desired to say, that there is not a town in the State, containing a thousand inhabitants, in which the services of this Church are not regularly sustained. With no increase of population flowing into the State, this silent growth of the Church is full of

encouragement. Poverty and affliction are doing their work, and the goodness of God cannot be doubted, which thus converts a lost prosperity into a fruitful adversity. I have other facts, to show that there never was a body of clergy more abundant in labor, more self-denying and earnest in spirit, than the clergy of this Diocese, and nowhere is there a body of laity who give more liberally, according to their ability, to sustain the ministers of the gospel.

Let me detain you with one or two thoughts, pertinent to this occasion and expressed with the frankness which I have never been tempted to restrain before this Council.

That the prevailing confusion of the times has been severely felt by the Church in this Diocese, cannot be concealed. It has transferred to the future some cherished plans which I had matured for the more comfortable maintenance of the clergy, including a rectory for every parish. But every period has its peculiar duties. The resources of the Church have not failed, when it is poor. There are treasures more precious to the minister of religion than gold and silver. Forbearance, sympathy, kindness. These silent virtues will often *make* a minister, while the absence of these virtues will *unmake* him. None are so poor that they cannot bestow sympathy. Adverse fortune has not deprived us of the power to speak kindly to a pastor and to deal kindly with him. Courtesy has been left to us, if wealth has been taken away. Men's hearts have not been confiscated. The stroke, which has robbed us of the means to be liberal, has not made it impossible to be considerate and gracious to those who labor among us in the Lord. A more frequent manifestation of this spirit will silence the voice of complaint in many a clergyman's home. Privation and loss would be compensated to them, by the thousand nameless acts of kindness, which cost little and avail much to lift the burden from a fainting heart. Nay, a full congregation will cause the face of the minister to shine, and make him forgetful of the lean economy of his household. Nothing can indemnify him for the loss of this sympathy in his work. It will yield him little comfort that his coffers are full, if his Church is empty. It will give him little concern that his coffers are empty, if his

Church is full. This consolation, it is in the power of every community to give to their minister. Let them go to Church. Let them join heartily in the responses, and so warm his heart, as well as their own, and stimulate his mental powers into activity. When they refuse to do this—when, after a week's hard labor to prepare for the pulpit, the preacher is confronted on the Lord's day with deserted pews; when those are absent whose image was present to his thoughts, when he chose his text and for whose edification he had taxed his seething brain, that they might not be turned empty away—blame him not, that his energies flag, and he returns to his bare and cheerless home, with a heavy heart—if, “hungry and thirsty, his soul fainteth in him.” Spare him, if you can, this dishonor. Let no obstacle detain you from the house of God, which would not prevail to detain you from the house of feasting or from the emporium of business. Do not add to the trials of your minister, the mortification of entering the sacred desk, clothed with the authority of his high office, to enact a dumb pantomime, or to arouse with his voice only the dismal echoes of a deserted sanctuary. Make it a religious principle, if you cannot afford him a good salary, always to afford him a good congregation. “For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.”

It has long been my wish to recommend to the clergy and people of this Diocese, the more liberal patronage of some of our Church journals. What has restrained my action, I am frank to confess. Until recently, the periodical press of the Church has been the chosen field, on which our domestic troubles have projected themselves into public view. Evils, which ought to have been allowed to die, have been made scandals. No sooner has a single Church or clergyman departed from the established order, which reigns around us, than it becomes a public phenomenon, followed by the vulgar gaze, that follows a shooting star across the sky, regardless of the ten thousand noiseless orbs, which remain fixed in their sphere and perform their ministry, day and night, harmoniously. For a long time, I almost shuddered to open one of these weekly journals, fear-

ing some disclosure, of which I preferred our people to remain in ignorance. "Speak not evil one of another." Faets, of which it is wrong to speak flippantly, can it be a duty to make more widely known through the press?

I am grieved to express the conviction that the popular prejudice, hurled against this Church, has been largely supplied with material from the columns of its own journals, which seem to be inspired with the notion, that their chief mission was to make our divisions as conspicuous as possible. The most sacred phraseology had almost lost its sanctity, from association with the strife of controversy—until evangelical and catholic had become epithets of reproach, exchanged between adverse parties: the Church being doomed to disown its own language, pierced to the vitals, with arrows, feathered from its own breast.

But I should be guilty of the wrong, which is here condemned in others, if I did not add, that this evil has almost ceased to exist. Of late, the tone of our Church journals has changed. More reserve and forbearance are manifested and the loud murmurs of suspicion and reproach have been exchanged for a just appreciation of "whatsoever things are honest—whatsoever things are of good report." Diversity of opinion has not ceased to make itself known and felt; but, under the thickening shadows of infidelity and superstition, nice distinctions have faded from view, and a common danger has made us draw nearer to each other and contend together for "the faith once delivered to the saints." Consequent upon this change, our periodical press is distinguished for courtesy, forbearance and charity. It is teeming with intelligence. It chronicles events of sacred interest to every Christian. It is giving to history, what might be lost, to the great detriment of the truth. It rescues from oblivion the names of godly men and women, who have died in the Lord, and whose example in life and in death, is a precious legacy to their posterity and to the Church. To be deprived of a religious journal is to lose a perpetual incentive to prayer and active labor in the cause of Christ. In many Christian homes, it assembles parents and children on the Lord's day, to hear lessons of sound and health-

ful instruction—diversifies its vacant hours—feeds the current of religious thought, which is threatened with stagnation, and helps to fill our Churches with congregations of intelligent Christians. A good Church paper is a valuable auxiliary to every minister of a parish. Let no family be contented to remain without its Church newspaper. I am glad to include in this recommendation the “Spirit of Missions.” If I could behold this faithful chronicle of missionary labor, a welcome guest in every family, and other periodical sheets, from the same source, in every Sunday School in our Diocese, I should esteem it a glad token of our spiritual life and progress.

I should not fulfil my duty as a watchman on the walls of Zion, if I permitted important events affecting the interests of Christ’s Kingdom to escape the attention of this body. Events are transpiring at this moment in Europe and America which are of a nature to make this Church more widely known. The spirit of reform awakened in the Church of Rome, and the longing for unity among Protestant Christians, have combined to draw attention to our branch of the Church to its historical integrity and its catholic position—allowing freedom of opinion upon all points not inconsistent with the Word of God and the primitive faith. The facts are not new, but they are more clearly understood. Members of the Church of Rome are stimulated in their efforts at reform, by the example of a national Church, already reformed, without losing its identity. In the recent assembly of old Catholics at Munich, more than one representative of this Church was present, and the growing conviction was expressed that the problem of reformation had found its true solution in the Church of England. “Remember from whence thou art fallen and repent and do thy first works.” This admonition, addressed to the Church in Ephesus by Him who walketh in the midst of the golden candlesticks, the Anglican Church adopted in her great reformation; her ancient heritage of faith and piety was recovered in its purity, and her voice now fills the world. Can the Church of Rome be reformed without being destroyed? The answer is at hand. What has been done in one nation, can be done in other nations. What was done so effectually under Elizabeth—for it was

the fate of the Papacy "to die by the hand of a woman"—shall it be said of the present rulers and potentates of Europe that they are powerless to accomplish. The restoration of the old Catholic Church is no longer a theory. Its existence is an accomplished fact. Its temples are rising in every land. Its holy ritual is reverberated around the habitable globe, wherever the English tongue is spoken. It lives, to stretch forth the hand of sympathy to every national Church, oppressed by the evils incident to the usurpations of the Papal power. Let them give ear, these stricken Daughters of Zion, to the voice of one, born of the same household, baptized in the same baptism of suffering. She speaks to them, and she has the right to speak—gathering the voice of her holy martyrs, adjuring them to courage and constancy in contending for the faith once delivered to the saints. Schism, defection, resistance to rightful authority receive no sanction from her example, but in tones louder than the thunders of the Vatican, she echoes the message to the Churches: "Remember from whence thou art fallen and repent, and do thy first works."

There is another movement in progress among Protestant Christians, which is equally entitled to our sympathy. The present year is destined to witness a meeting of the Evangelical Alliance in the City of New York. This assembly is composed of representatives from the several Protestant bodies in this and other countries. The design is to draw closer the bonds of Christian fellowship and to foster a spirit of concord and union among Evangelical Christians of every name. To many ardent minds this is fraught with hopes of reconciliation, perhaps of ultimate unity. Weary of division and strife, the religious heart of Christendom thus attests its longing for the restoration of peace to the Household of Faith. No Christian can refuse his sympathy with this undertaking, so replete with the sentiment of Christian brotherhood. The absence of any representative accredited from this Church will not show indifference to the spirit which rules in the assembly, or the end sought to be accomplished.

We have long wondered at the divisions and alienations existing among those who are so nearly allied in faith and wor-

ship. Their antagonism to the Episcopal Church admits of explanation. They are conscientious in denying apostolic authority to three orders in the ministry, which would endanger their own system. But we are at a loss to understand this endless variety of religious organization arrayed against each other upon issues so remote and insignificant. We deplore the consequences—the scandal to which it gives birth and the obstacles it presents to the spread of the gospel at home and abroad. The subdivision of these bodies in our land, consequent upon the war—a result wholly unprovoked on one side—has greatly aggravated the evil. What is more affecting than the present condition of these religious denominations in many rural districts of the South? More pronounced than the diversity of sections, is the diversity of sects, which preserve their alienations, where they have preserved little else;—which have lost their strength, but none of their rivalry—with their Churches tumbling down and their horn lifted up, disdainful of any compromise with error; too conscientious to be tolerant, too religious to be charitable; or, shall I employ gentler words and say, too devout to worship with one heart and one voice. In many a village or neighborhood, where one good Church could be maintained, three or four Churches, bare and neglected, divide the public sympathy—the community being left without public worship because it is impossible to support as many rival teachers. It is an affecting sight to one who loves his brethren, as he enters a village, to behold these Churches, or skeletons of Churches, gazing at each other in mute amazement, none of them able to render honor to God or comfort to their own people; candlesticks, which yield no light—cloven tongues, but with no inspiration—memorials of a lost and broken covenant which murmur within their voiceless walls a solemn rebuke to the spirit of sectarianism—which has rent and divided the Church until there is nothing left to be divided. Oh, the perverseness of good men, which can so interpret the prayer of Christ—that we may all be one.

I am not unprepared for the answer to these words. We are told to heal ourselves. We are reminded that divisions in this Church are not less conspicuous than among those who dissent

from its faith, that union without unity only restrains conscience without promoting peace. This accusation is deserving attention. That great diversity of opinion exists in the Church of our faith is not disputed. That the Church is one, nevertheless, that her baptism is one, her communion one, her litany one, her morning and evening prayer one, is equally indisputable. There is nothing false in this condition of things. There is no principle violated. Religion consists of two parts—faith and worship. Faith is individual, and is chilled by undue restraint. Worship is not so; it lives on sympathy and fellowship. Solitude will test its sincerity, but in association and sympathy it is warmed and intensified. To segregate ourselves is to that extent fatal to the perfection of Christian worship, as well as to the propagation of the Christian faith. Toleration is, therefore, an essential characteristic in any true Catholic Church.

What is the Evangelical Alliance, but a concession to this principle. It is one step in the right direction. It recognizes the principle that errors of opinion do not suspend the obligation to union among Christians. What else is contemplated in this public celebration of denominational sympathy and concord? What if it should prove a success? What if this movement should terminate in the actual coalition of all Protestant bodies which disown episcopacy, including Lutherans, Presbyterians, Baptists and Methodists? Suppose a proclamation to be issued in which they all concur to accept one form of worship—where the difference is already so imperceptible—one ministry, one organization for the conversion of the world to Christ—a sudden enthusiasm would be aroused; who can doubt it? It would be as if the dawn of a second reformation were flushing the horizon of Evangelical Christendom. Congregations now divided would become one; skeleton Churches, almost bereft of life, would be revived; and, for a season, Zion would be refreshed in the multitude of peace. Impossible is it to doubt that this event would be hailed as a triumph of Christian brotherhood.

But wherein does this reconciliation differ from that which already exists in our own Anglican Church? It would not be

difficult to find in the Church, those who are Presbyterians in their notions of Episcopal authority, Baptists in their reverence for immersion or their irreverence for infant baptism, and Methodists in their willing sacrifice of rule and order for the sake of converting souls. Not a few are Arminians in all but in name, and others Calvinists. What is the result? Notwithstanding these differences of opinion, they disdain not to abide in fellowship with their brethren, from a righteous dread of schism, and a prudent regard to the Apostle's precept commanding us to forbear one another in love. Is this wrong? Is it to dishonor religion when we refuse to surrender our union to the compulsions of strife—civil, political, or religious? It is difficult to believe that the outward expression of love, is less important than the outward expression of any other sentiment. If the conscience of others constrains them to separate for the protection of a favorite principle, let them not blame us if we remain united for the protection of another principle equally sacred and inviolable, which is love. To every one who believes in the Godhead—Father, Son and Holy Ghost—this Church throws wide its arms; nourishes them at her breast, and buries them with her tears. Is this charity? No: You deny it this praise. Is it against charity? No: It has certainly not this fault. Is it the effect of a want of earnestness and candor? Still less can this be true, for the contrary has just now been alleged. Party spirit, bitter disputation are charged against us, which evils could not exist if our union were fatal to sincerity and candor. If our religion were an empty form, soulless and lifeless, as some affirm, it would have excited no contests, or contests less ardent and intense. Churchmen would not be arrayed so vehemently against each other for centuries, if external union had any tendency to stifle conviction and a common worship were unfavorable to individual liberty of conscience. With toleration so ample, where is vigilance so intense in guarding the citadel of truth, defending every avenue to its courts, adhering tenaciously to every colon, semicolon and comma in the creeds of the ancient Church. Abused for gaining proselytes from the disaffected of other Christian communities, it is surpassed by no Church in Christendom in

maintaining a form of worship pure from every taint of latitudinarianism and superstition.

Timid hearts are chafing with apprehension, and good men, not of our communion, are in pangs of terror, lest this Church should lose its purity. Loud remonstrances are addressed to one class of churchmen to come out from among their brethren, and sunder the Church if necessary to purge themselves of the contagion. And this warning falls from the lips of men who are the strongest advocates of this new covenant of reconciliation among Protestants. But, is that the spirit of this Evangelical Alliance, to encourage divisions that they may be healed? To tear in pieces the seamless mantle and gather its edges, frayed and torn, to be made one again? Can that be true charity which would divide this Church upon existing issues, and afterwards invite its scattered members to assemble together under the benignant power of the Evangelical Alliance?

In its noblest manifestation—and it is a noble manifestation—this attempted union of our Christian brethren does not approach the limits of that Evangelical Alliance which already exists in this Church. What is tentative with them is a reality in our history. What they seek, we enjoy, if we only appreciate the blessing. If anything is proved, it is this: at the basis of the Anglican Church, there is a principle of unity, stronger than all differences; in truth unity is established by the fact that liberty is enjoyed. Controversy is nothing to be deprecated, nor, within certain limits, constraint of opinion and preaching; for, in the frank avowal of our differences, there is a pledge of our sincerity in all that links us together. In fact, there is nothing wanting to make our alliance sound and healthful. Instances of defection are not wanting in the history of the Church, to prove that there are errors which find no sanctuary in her bosom. Ours is no vitiated catholicism which presumes to harmonise all consciences at the sacrifice of truth. The multitude is sheltered and saved: the few are lost. Let them go. The disintegration does not reach below the surface. The foundation stands fixed and immovable, like that Alpine hill which divides the distance between Rome and Geneva. No one trembles for the mountain, when an avalanche, torn from its

side, dashes into the abyss below. Wounded, now on one side and then on the other, the grand old pile is shorn of none of its strength; serene and majestic, it rises to view, the same in sunshine and in storm—in storm, hurling back the tempest's wrath; in sunshine, disclosing many a beautiful flock grazing on its pastures and "feeding their kids beside the shepherd's tents." Stability, not change is the proper characteristic of the Church which lives to represent, amidst the fluctuations of time the immutable and eternal.

If these remarks have taken the shape of a charge, they are not untimely, and I trust will not be unprofitable. They will not fail of their design, if they help us to eschew narrow and frivolous issues, animating us to consult and act together, as men and Christians. Little things will fail to vex us, in proportion as our minds are occupied with the great interests of Christ's Kingdom, following after "the things which make for peace," and "things wherewith one may edify another."